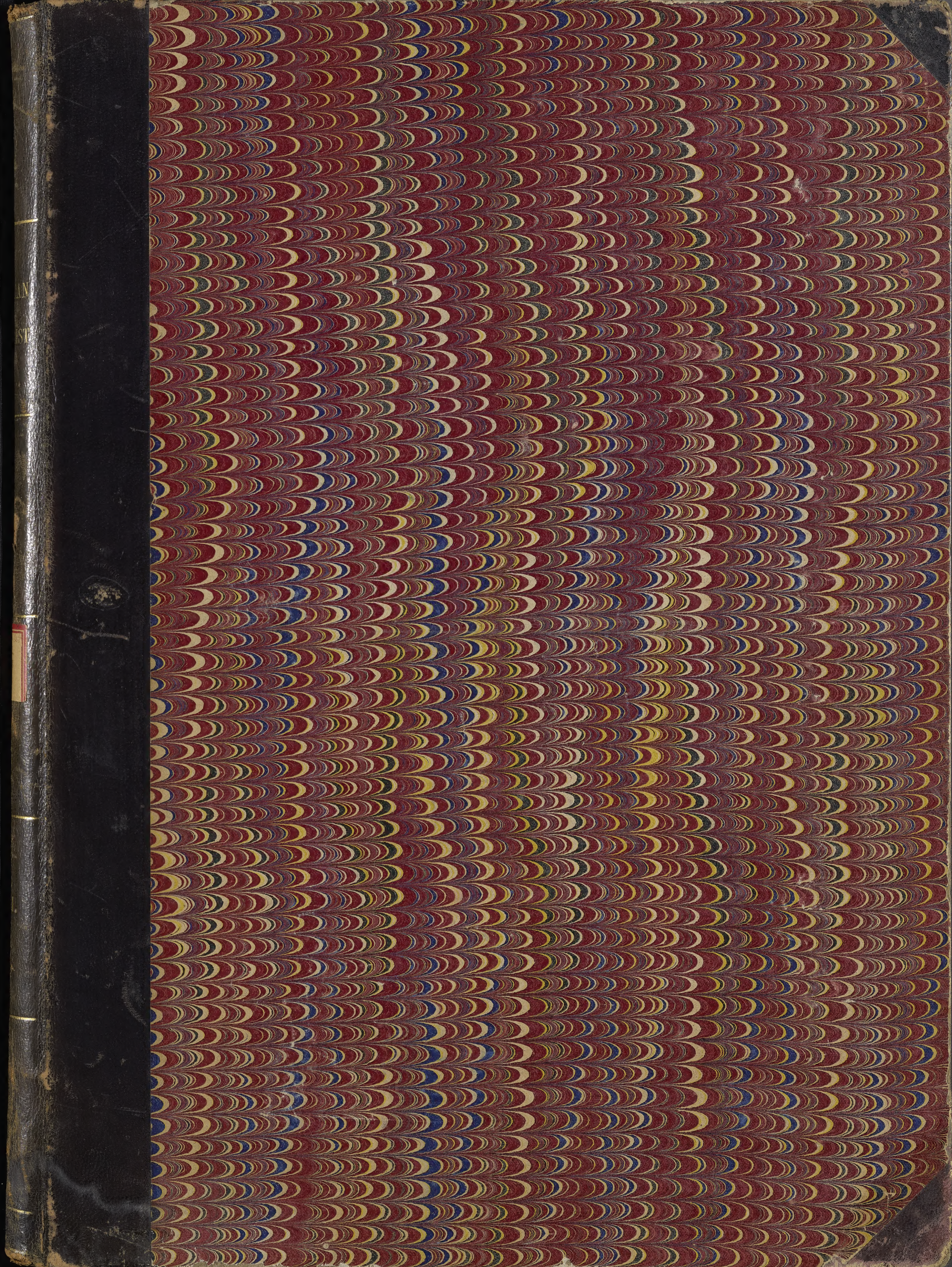
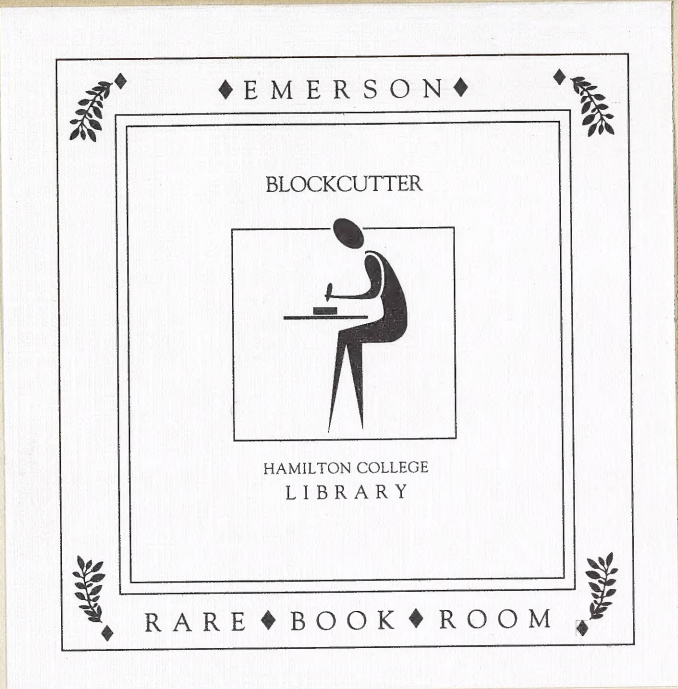






C. M. Leonard

THE AMERICAN SOCIALIST.

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Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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MORE ABOUT SELF-TAXATION.

SINCE the editorial published in our issue of Dec. 13, entitled "Self-Taxation: a Way to Pay the National Debt," was written, some matters have come under our notice which go to strengthen the argument there presented. In that editorial it was shown that the Southerners will never heartily submit to be taxed for the payment of the enormous debt contracted by the North in a war for the subjection of the South. We said:

"The impending reaction and recovery of power by the South threatens either repudiation of the national debt or the doubling of it by adding to it the Southern war-debt."

It seems that a partial repudiation is already boldly advocated by influential Southern men. The *Tribune* of Dec. 20, reports Mr. Henry Watterson, editor of the *Louisville Courier-Journal*, as declaring that the entire national debt can not be paid, and that a re-adjustment must be submitted to. In his own words, the "statesmen of the East will make a hopeless mistake if they don't procure a satisfactory adjustment now, whilst they can, and before the devil is loose." The *Tribune* thinks "this utterance of Mr. Watterson betokens a situation whose seriousness can hardly be exaggerated."

So much concerning the imminence of the danger which, we suggested, could best be avoided by persuading the wealthy people of the North to pay the entire national debt within a short term of years, by voluntary donations for that purpose.

To show how effective such a plan of voluntary payment might become if the people should adopt it enthusiastically, we will allude to what has lately been done in some of the churches by a similar method. Many of the churches of this country are burdened by large debts, the annual interest on which alone is a serious tax. About a year ago Mr. Edward Kimball, the man who converted Mr. Moody to Christianity and started him on his present career, while traveling on business in California became interested in two or three churches which were in debt, and thought out a plan for relieving them by getting the congregations to subscribe the amounts at once. With the consent of their pastors he addressed the people on the subject, and was successful. The debts were promptly paid. In this way the Congregational Church of San Francisco paid its debt of \$86,000 in about two weeks. Sixteen other churches in San Francisco were relieved in a similar way, three in Denver, Colorado, one in Geneva, N. Y., etc. A few weeks ago Mr. Kimball arrived in New York and attempted to lift a debt of \$110,000, from Dr. Robinson's church, corner of Madison avenue and Fifty-third street. This he succeeded in doing in two Sundays, in the meantime raising \$25,000 for the Central Presbyterian Church, Broadway and Seventh avenue. Then a debt of \$87,000 on a church in Cambridge, Mass., was paid off by his efforts. His latest attempt was to raise \$250,000 to pay the debt of Holy Trinity Church, Rev. Stephen H. Tyng, Jr., Pastor. On Sunday, Dec. 16, \$150,017.15 was subscribed at the meetings of that congregation, being the largest sum ever known to have been raised for church purposes in one day. Whether so great a sum as a quarter of a million of dollars can be voluntarily given at once by a single congregation remains to be seen. It was a great undertaking. The method employed by Mr. Kimball is to appoint certain persons to go among the assembled congregation, acting as canvassers, and soliciting every one, especially those of known wealth, to contribute. If the canvassers are refused at first they are instructed to ask again and again, seven or eight times if necessary. The various subscriptions are announced from the pulpit as soon as they are made. Some parts of Mr. Kimball's plan are open to criticism as tending to cause emulations and rivalries among the members, and to force some to give more than they can afford; but this particular way of setting to work is not essential. The important matter is to get an enthusiasm started in the people to pay their debts

at once. In addressing the congregation at Rev. Mr. Tyng, Jr.'s church, Mr. Kimball cited from Exodus the example of the Jews in cheerfully contributing private property to build a Tabernacle. That was a good example. The Bible records show that both the Tabernacle in the wilderness and Solomon's Temple in Jerusalem were built by self-taxation.

The funds for the Tabernacle were obtained as follows:

"The Lord said to Moses, speak unto the children of Israel that they bring me an offering. Of every man that giveth it willingly, with his heart, ye shall take my offering"—gold, silver, brass, blue, purple, scarlet, etc. And "they came every one whose heart stirred him up, and every one whom his spirit made willing," and brought the Lord's offering to the work of the Tabernacle." Their enthusiasm carried them so far at last that they brought more than enough and had to be restrained from giving.

For the Temple David first set an example of giving, out of "his own proper good," a munificent bequest, and then, appealing to his people, asked, "Who now is willing to consecrate his service or fill his hand this day unto the Lord?" The response was overwhelming. The fathers and princes and captains and rulers led off, giving willingly of their private treasures, and there was a great national rejoicing, because every one "with a perfect heart offered willingly to the Lord," David rejoicing more than all.

Paul was doubtless thinking of these things when he said to the Corinthians, whom he was stirring up to voluntary taxation, "God loveth a cheerful giver."

Where the enthusiasm is strong enough, as in these Bible cases, there would be no need of sending around canvassers to importune people to give. That would be one great improvement on Mr. Kimball's method.

If this old-fashioned enthusiasm should take hold of the people and fill them with a determination to pay the national debt, how long would it take them to do it? We mentioned five years; but probably Mr. Kimball would think this time too long. Let him try it.

Will somebody give us a calculation showing how the national debt would compare with the debts of the churches above named, reckoning the whole population of the North as the congregation to be appealed to and the whole wealth of the North as the basis of donations? Are not many rich men willing and anxious to put a good slice of their overgrown fortunes where it will do the most good?

UNITARY HOMES.

THE great need of some change in our system of living that will enable us to live better and cheaper, and furnish those who are willing to work with constant employment—raising what they need to eat, and making what they need to wear and use—is becoming every day more apparent to those who observe and think on these matters. To compel those who would gladly work to stand idle and shiver and starve, while the land that would produce the food they need lies uncultivated, and the machinery and materials that would make their clothing is unused, is a barbarous cruelty unworthy of the enlightened age in which we live. Yet the fact that such a state of things exists around us no one can deny. There is no need of this; the fault is all our own. We own the world, and it is paid for. We owe nothing but gratitude for it. It never produced so much with so little labor as it does now. It is abundantly capable of producing the food, clothing, dwellings and all the comforts required for ten times as many people as exist to-day. All that is needed is skill and labor. These are willing and anxious to be employed, starving and shivering in enforced idleness. Why this dead-lock? Where is the remedy? Can not some wise philosopher tell us how we can find work, raising our own bread, making our own clothing, erecting our own dwellings, and supplying all the wants that civilized life requires?

The difficulty is, timid capital is frightened, paralyzed with fear, and dare not move lest it should incur a loss;

and the laborers are thrown out of employment and compelled to suffer in consequence.

The better class of workers can relieve themselves from this difficulty by associating themselves and their capital together and engaging in the business of supplying their own wants. This will give them constant employment, remunerative wages, and with good management will soon enable them to accumulate property and become intelligent, liberal capitalists themselves.

What is needed to enable them to do this? First, they must be able to live cheaper and better, and in consequence save more of their wages.

This can be done in large Unitary Homes in which housekeeping is done on a large scale, with improved machinery and facilities and with skilled labor, where the work is divided into departments and done to the best advantage. In such a home as this the cost of living can be reduced to nearly one-half. With such a home there should be a farm, a garden and a factory in which the associates not employed in the house, the garden or on the farm, may find constant employment. When there are a hundred such associations in existence, one can make cloth, another hats, another boots, another machinery, and so on through the hundred different branches of industry, and exchange with one another. There will be no over-production until all their wants are supplied, and by that time they will have acquired new wants; there will be no lack of employment.

To start such an association and supply it with a house, furniture, farm, garden, factory, machinery, materials, etc., will require considerable capital, more than \$500 for each member of the association that is employed, according to my experience; and to make the association large enough to obtain a very considerable share of the advantages to be gained by it there should be at least a hundred members. This would make the capital required in the start at least \$50,000, and \$75,000 would be much better.

The hundred members could easily save this sum from their wages in five years and pay all their expenses, if they could only have such a home to live in and the proper variety of businesses to work in during the time; and when this was done the first capital could be used to found and start a second association, and so on indefinitely. Half the capital could be borrowed on the property if thought best, but it would be much better to start without debts and to go on without incurring any, selling for cash and "paying down." After the capital is raised a business must be found at which the members can be employed and earn fair wages, and it must be a business that some of the members thoroughly understand and know how to manage well; and this business must be ready to start before the mass of the members are called together, so that they can go to work the next day after they arrive, earning their livelihood. The great rock on which nearly all previous attempts at association have been shipwrecked was the lack of constant profitable employment for their members. They were often a mob called together, with little to do but discuss theories and quarrel about them, until they were compelled to disperse from lack of the means of subsistence.

After the capital and the business have been obtained, competent managers and leaders must be found to take charge of the business, select the working members and organize the establishment. They must be men born for such a position, with great knowledge of human nature, great patience and steadfastness of purpose, great faith in the cause, great courage and boldness, a good business tact, with considerable experience in the management of men and business, and must have entire control in the outset, until the members have acquired experience in the business and become thoroughly acquainted with one another, and have found their proper positions in the establishment. There will be no profit with the best of management at first; the business will probably result in a pecuniary loss for the first year or two. This must be anticipated, and need be no cause of discouragement.

The manager will have to begin at the outset to discharge the incompetent never-do-wells that will have crept in at the beginning to some extent, and also the habitual grumblers that never know when they are well off, and are not contented anywhere. No previous knowledge of or faith in association, coöperation or Communism should be considered in selecting members. Good, healthy, intelligent young men and women, just off a mountain farm, where they learned to work for their living, and respect the rights and feelings of others, whose first knowledge of the benefits of association are acquired in the establishment, will be much more likely to become permanent, useful members than the long-

haired theorists who profess so much and practically know so little of what is required to make such an enterprise a success, and who can not be placed where they will earn their own living from lack of practical knowledge. There will be no lack of good material for working members. Such a home and such a business as it will offer, with pleasant, agreeable, intelligent associates, with perfect freedom and liberty of thought of the subjects of religion and politics, will prove attractions that will draw in and hold thousands of the best people in the country, who will stay there and be contented for the best of reasons: because they are better off and enjoy more happiness there than they could elsewhere.

Every working member must be required to save a portion of his wages and invest it in the business of the association, thus furnishing capital to increase and extend it at the same time that they accumulate for themselves a competency to support them in old age; the men should be required to save at least one-fourth, and the women one-sixth of their wages. This they could easily do with the advantages of cheap living and constant employment that the association would offer. This would furnish an abundance of capital to start other associations in a few years, and would make the men and women who belong to the association capitalists worth their thousands in twenty-five years. The great difficulty now with young people is that they save nothing in good times and spend their days in poverty and want.

The pioneer shareholders in such an association as this, who furnished the capital to start it, should be guaranteed a dividend of at least six per cent. per annum on their capital by the members who are furnished with a home and employment in it; and the money to pay this dividend should be deducted from their wages in the business did not earn it. This would make the business a safe investment for the progressive capitalist who was willing to invest in the scheme. And when one such establishment had proved successful for a sufficient length of time to establish confidence, there would be no further lack of means to start others; an abundance would be offered and accumulated from the wages.

Who among the readers of the AMERICAN SOCIALIST wish to cast in their mite to help build up a work like this or to take an active part in promoting it? If there are any such let them send me their names with a statement of what they will do, that they may be added to the list of progressive people which has been printed in the SOCIALIST. There has never been so favorable a time for such a work to begin as the present. With a proper plan, proper management and sufficient capital to start it, there is no chance of its failing to do great good. Will you help in promoting such a work? If so let us hear from you at once. JOEL A. H. ELLIS.

Springfield, Vermont.

THE WORKINGMEN'S PARTY.

EDITOR AMERICAN SOCIALIST:—I have read with interest the letter of Mr. Smart in your issue of Dec. 20, and your reply to it. It is true, as he says, that the party is yet in an incoherent state, composed of men who are convinced that some great social reformation is necessary, without clearly seeing how far the change shall reach. Its drift is seen in the following portion of the platform:

"We demand that all the means of labor (land, machinery, railroads, telegraphs, canals, etc.), become the common property of the whole people, for the purpose of abolishing the wages system, and substituting in its place coöperative production with a just distribution of its rewards."

This "just distribution" must be effected by wages or a division of products. As the latter mode would be inadmissible, it is clear that wages, in some currency representing time, etc., must be used, as now.

In every state of society there must be constant accumulations of property, in the shape of dwellings, factories, machinery, etc. These necessarily represent profit, or unconsumed products, and would be common property even on the admission of Mr. Smart. Of course, such a society must also provide for education, the support of unprotected infancy, disability through age, etc. There would be the same public expenses as now, only differently and much better applied. All that the worker would retain for private use would therefore be his wages or salary. These he could not increase through the present agencies of profit, interest, etc., as all business would be coöperative.

This I consider to be the first move, and the transition state between competition and Communism. I have never been able to comprehend what sort of an industrial system Mr. Smart has in view. Confessing, as he does, that there should be Communism in governments,

Communism in the ownership of productive wealth, and the absence of competition, to the extent of preventing persons from using their talents to the detriment of Community, it is hard to imagine what he is contending for.

Competition and Communism represent two distinct social systems. The destruction of competition is a victory for Communism. When we substitute coöperation for competition we take the first step towards Communism. There can be no permanent society except based on Communism or competition. The first maintains itself through peace, and the last through war. Coöperation naturally and logically gravitates into Communism, because its leading idea is Communistic. Mr. Smart has therefore no firm ground to stand upon, but must go backward to competition in some form, or forward to Communism.

It must be conceded that this workingmen's party is a revolutionary movement, because it aims at the subversion of the existing industrial system. After revolutions have commenced, it is hard to foretell where they will stop. Things never dreamed of may come to pass, as in the French Revolution. This is a movement of the class who have "every thing to gain and nothing to lose." It is a blot on modern civilization that there should exist such a class. But is it not suicidal in the class who have "every thing to lose and nothing to gain," to ignore and despise and belie and attempt to suppress the movement? Is it not for the interest of all classes that the whole matter should be thoroughly examined and compromises made, wrongs righted, harmony encouraged, and some equitable plan adopted for the union of capital and labor? Can not every thoughtful man see that an equitable settlement *must* be made in peace, or run the risk of a forcible adjustment through war?

J. F. BRAY.

Pontiac, Dec. 26, 1877.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES.

BY E. T. CRAIG.

XVII.

I was, I believe, one of the first residents to publicly advocate Coöperation in Manchester, and one of the first to promote efforts at productive manufactures to accumulate funds for the purchase or lease of lands for enlarged homes and Community of property. I established the "Owenian Society" with these objects, and was appointed its President. Several of the members were fustian cutters, and we began the manufacture of fustians. All that time there were no news-rooms connected with the stores, and we supplied the unstamped newspapers to the library table. There were lectures and classes connected with the Society. The Social meetings held weekly at the Sunday-School and the Social Institutes were visited by many persons who took a lively interest in the proceedings. Several came from neighboring towns, such as Rochdale, Oldham, Stockport, Bolton, Ashton, Staleybridge, some of whom spread around them the seeds sown in Manchester. The Sunday-School and the weekly Social tea-parties, provided at little expense, were very useful agencies in the dissemination of the views advocated by the Socialists. Numerous Societies were organized at the time in Lancashire and Yorkshire.

At Wigham the Coöperators rented a farm at £600 per annum. There was a large house and sixty cottages on the estate. At a cost of £3,000 they established printing works with fifty printing tables for printing muslins. They had also a manufactory of stockings. At Liverpool a small Society began with a few shillings, and the turnovers of their capital realized in six months £150. There were several Societies in Manchester. A Coöperative Wholesale Society had a warehouse in Liverpool, called the "North-West of England Coöperative Society," with which thirty Societies traded. Seventeen of them were formed around Halifax. There were twelve in Huddersfield. A capital of £3,000 was raised among the trading associationists: a manufactory of cloth was established and an agent attended the Cloth Market. The success of some of the Societies was most cheering. At Kendal they began with 6s., and in eight months realized £75 in profit. At Huddersfield they began with 19s., and in twelve months their capital reached £700. In Liverpool a large hall was obtained by the Socialists for £5,000. The hall of the Social Institute, in John-st., Tottenham Court Road, cost £3,000. In the course of one year over £20,000 pounds were expended in securing or building halls for Social Institutions. A large Hall of Science in Campfield, Manchester, was often crowded with an eager and interested audience.

In the early days of Coöperative efforts, there were

men who often made Socialism disagreeable by the premature introduction of some question calculated to rouse the prejudices and antagonisms of opponents. There were others whose sanguine temperaments and hopeful anticipations often contributed to impart confidence and bright and cheering anticipations. It will be found that in all religious revivals the movements are powerfully influenced by the buoyant, the sanguine and the hopeful. In the enthusiastic period of the Social movement there were men whose ardor often seemed to verge on the extravagant, who yet had power to urge on the car of progress by the force of their zeal rather than their powers of persuasion.

Mr. Joseph Smith, a small tradesman in Salford, was always confident of success, and always hopeful and cheerful. He paid the cost of his enthusiasm; lost his property, and is now in business on the banks of the Potomac in America. During a short sojourn in England in 1874, I received in reply to my inquiries a letter from which the following extracts will serve to illustrate the style and energy of the man, of whom it has been said, that on more than one occasion he locked the doors of a crowded lecture-hall until the audience had contributed the price of a sheep to be forwarded to an incipient Community!

JOSEPH SMITH TO E. T. CRAIG.

(Rosherville, Gravesend,
Near London, March 25, 1874.

FRIEND CRAIG:—Having just returned from London to this place, yours is placed before me; quite a surprise. Verily, we old boys of the early Coöperative movement must be the better sort of folk, to live as we do over the natural term of humanity, three-score years and ten. I shall, by the time I see you, be 76 years old, if ever I do see you.

I was one of four young men who in 1819 started the first Sunday-School in Salford, to take in all the boys that had been turned out of the Sunday-Schools belonging to the Church of England and the Methodist Sunday-Schools; both of which turned out all boys that wore the Radical Hat of Henry Hunt. We next started a night school, near my own house, Factory Lane. Afterwards was begun the one in Chapel-street over Mr. Gally's stables, for Sunday and night school, as well as for lectures. Enough said till we meet. Kind regards to Mrs. Craig and son, and accept my kind wishes.
Yours as ever, JOSEPH SMITH.

The "Radical Hat" referred to was adopted by many reformers at that time, as a political expression of indignation against the Peterloo Massacre. Mr. Hunt, who presided at the meeting which was attended by 60,000 persons from neighboring towns, wore a white hat, which was viewed by the Tories and the clergy as a symbol of every thing that is revolutionary and dangerous to the wealthy classes, and therefore obnoxious to them.

The Socialists of those days had a common purpose and a united fund out of which the salaries of the Missionaries or lecturers were paid. Several branches in the neighboring towns were connected with the Manchester Society. From the annual books of the Secretary, Mr. James Lowe, which I have before me, I see one of the lecturers, Mr. Philip Grant, was paid as much as £70 for four months' work. There were occasions when the interest awakened made it necessary for the lecturer to address the audience in the open air, when in some cases over five thousand persons were present, eagerly listening to the glowing pictures of future prosperity, peace and plenty to be secured when the life of the industrious shall cease to be one of harsh grinding drudgery with such cheerless results as are the lot of all subject to the competition of commercial life.

RIGHT BELIEVING AND RIGHT LIVING.

BY MRS. M. C. W. DAWSON.

THE consolations of religion are of very little account, even on a transient basis, if they are not true. Error in creed is ever an open door to error in practice, and there are seldom truer words spoken than the oft-quoted aphorism: "He can not live right whose faith is wrong." How very important then that creeds of all kinds should be closely scanned and sifted, and how strange the common, irrational antipathy to any form of religious investigation.

Truth fears no investigation, but rather courts it, and it is in the clearest light that truth shines the brightest. That age, therefore, or sect, that fears to have its creed subjected to the most stringent analysis shows, by its very shrinking, a negative if not a positive doubt of the basis of its own faith.

Christianity's honor suffers immensely from this shrinking. It is not true that its divine dogma will not bear the closest investigation; not true that it is irrational or at war in any sense with nature's organic

law. It is indeed *super-rational* and that organic law's *key-stone*; therefore, the more human reason assails to overthrow, the more, if Christianity's real tenet is advanced to meet this disguised ally, will human reason find a Master.

Sectarian tradition, however, is not Christianity; and in this tradition, on every ground without exception, is a vast amount of soul-seducing error, which should, by all means, to the rectification of life and practice as well as for the disenchantment of *God's* truth, be rooted out. If in this tradition there are any consolations for fallen humanity they are beguiling ones, not only useless, but on the eternal plane positively destructive. As such they are foes disguised as benefactors, wolves in sheep's clothing, and deserving of sharpest steel. The ordinary Christian's creed is full of such; irrational but deep-rooted, seemingly a part of Christianity itself, but opposed to its real spirit and without any organic or even Scriptural foundation.

It is one of the peculiar errors—lunacies, I might say—of this age, common to both Christians and Spiritualists, to push a fanciful faith in the predominance of the divine in humanity and in its ultimate of paradisaical being beyond the grave, far beyond any rational—certainly beyond any Scriptural—limit. The fact of the human heart being "deceitful above all things and desperately wicked" is entirely lost sight of, and as a consequence its apotheosis in after-death states is firmly believed in. Alas! and alas!—in this error is a subtle death to progress! A soporific for the conscience, it is also a sedative in diseased conditions for the slowly-vitiating soul, putting to sleep, in the large majority of cases, all aspirations after genuine perfectness, all thirst for rational knowledge, all hunger for saner social conditions. And so it solaces or destroys that wholesome fear of God and dread of retribution in the great eternal hereafter which is undoubtedly designed to be a guardian of the soul from real and terrible dangers, onto which the seduced sinner in his blindness rushes with extended arms of welcome as for eternal felicities, to find, we may be sure, in the unorganed vortex, *God's ever avenging law*, on which as on a consuming fire every violator of the divine statute dashes.

Progress in external conditions, without a rectification of heart and life, is but the daubing of untempered mortars to the whitening of a sepulcher. Much of such progress in this age there is, but if the human race in its sins and errors is alone to be relied on, however forms may change we may count on no real progress; all the seeming advancements, of which every age assumes to be better than the past, being only renewals with each generation of aspirations, old as the race, beautiful in their budding as the foliage of the beautiful spring-time, but worm-eaten by a thousand criminalities, and even more baseless in their mirages of progress than was Adam's dream of eternal felicity in Eden.

To any real reconstruction of society, a deep-going and vital reconstruction of religious creed is also necessary. The right religious belief will inevitably bring the right practice, and the sect or age that inaugurates a reign of the *truth* can easily demonstrate the positive of the old negative saw, and show grandly, how really *he will live right whose faith is right*.

It is not true that this is either a beneficent or a civilized era. Every barbarity that defiled the darkest ages can be counted on as reproducing itself whenever and wherever the necessary conditions for such evil growths can be found; and these, in any form of competitive society are always evolving, causing "reigns of terror" and wild carnivals of crime to be periodic ailments of all earthly eras. There is—there can be—no remedy but a radical reconstruction of society based on radical interpretations of Christianity and the ultra righteousness of *divine truth*.

FRAGMENTARY AND UNITARY TRUTH: WHICH SHALL PREVAIL?

THAT human beings are to-day born in selfishness and ignorance needs here no proof. Entering while in this condition into a selfish, antagonistic world and into the foggy air of superstition, ignorance, bigotry and sectarianism, we are scarcely conscious that there is a condition above it—a condition of clear, beautiful, comprehensive thought and freedom in the sunlight of truth. God sends his truth among us, and we catch here a little and there a little, and as we rise we find that there is a life of beauty and freedom above the fog. To those who have grown sufficiently large-headed by true thought, and great-hearted by true life, and have ascended sufficiently to calmly view the selfish world

beneath, it is not difficult to see where the masses stand to-day. They are divided into sections, factions, parties, sects and isms, each claiming that it is the *best*, and has the most truth; each entertaining more or less antagonistic feeling against all others and refusing in large measure to hear or receive truth from others, and each trying to build up its own interests and cry others down. The truth is, each has a certain amount of truth, but only partial or fragmentary truth. No sect possesses the whole truth. Pope says:

"All are but parts of one stupendous whole."

So with these various systems, they are parts of one great whole. Slowly is the world coming to a recognition of this glorious, regenerating, unitizing truth.

There is a circulation or exchange of truth constantly going on to a certain extent, between and throughout all the various systems, and it is this exchange which causes them to progress and expand. The various systems may be likened to a man whom we may roughly outline in this way: the churches, with their Bible, their God, Christ, Holy Spirit, faith, hope, charity, regeneration and heavenly ideas, represent the great central heart-life and spiritualizing forces of the man; they also represent his top head or moral brain; the scientists, with their exact and demonstrated truth, represent the intellect or front brain; governments, courts, of justice, etc., represent the back top head—the ruling or governing instincts; the Socialists, with their truth in regard to social nature, represent the back brain; the military, police, and economists, the artists and the architect, with their truth, represent the side head; materialists represent the bony structure; the agriculturist, horticulturist, naturalist, etc., represent the balance of the body, if you choose. Vegetarians represent the truth in regard to true physical supply; spiritists, the truth of man's relation to the invisible and the laws which govern the same; the Phrenologists the truth in relation to our mentality, etc. Paul says, "The eye can not say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of thee." It takes them all to make a complete man, and it takes all the present systems of truth to cover the vast field of present revealed or known truth. No one is perfect until he has the truth contained in all. So long as there is antagonism and illiberality in these various systems, they represent a man unregenerated or not in harmony with himself; but when the human interests are harmonized, every organization which tends towards unity and every sensible coöperative measure will be strengthened and encouraged, as stepping-stones toward the glorious final union in all truth and all created good, which is surely coming as fast as men become intelligent in this direction and really prepared therefor.

Many are praying for the truth as it is in Christ Jesus. How is the truth in Christ Jesus? It is perfect; it is unitary, not fragmentary; it is one grand whole. Christ would recognize truth in any and all sects and systems, but without their errors or useless arrangements. A leader is wanted who shall represent all truth. In Christ we have such a leader—the coming man. Now for the coming system. It is quite evident that no present system, recognized by the world, is organized on a sufficiently broad and comprehensive basis to form a center around which all truth and all true hearts can gather; but such a system is the great need of the world to-day—a system which shall fully cover the ground of man's relations to God and the invisible life and his relation to his fellow-men, and to the present physical life, supplying spiritual, intellectual and physical need. Just such a system will be found in Christian Communism, with Holiness to the Lord as its center, and Christ as its head. Into the coming system will be gradually gathered the pure, the noble, the clear-headed and true-hearted of every other system; and here will take place that glorious, final religious union for which the churches wait and watch and pray. Christ the head; Holiness the center; Communism in all things as the vast outstretching body. Here is a system comprehensive enough to take in *all truth*, and eventually all the true, and combine them in sweet and living harmony, eliminating all that is false.

To those who are really watching the signs of the times in all civilized countries to-day, it is evident that an era of palace homes is making its approach; homes of from one hundred to one thousand persons in each, sharing all things in common as becometh brothers and sisters; living in grand and orderly palaces, surrounded by lawns, walks, flowers, statuary, sporting, fountains, shade trees, etc., etc.; home organizations which shall include under each roof all that goes to make up *perfect home*—business, amusement, government, religion;

in short all, eventually, will be fully combined in harmony.

In most parts of the world the mud-hut stage is past, and the log-cabin stage in many places is also past, and the one-horse familism home of the present is already beginning to shake and totter with its inherent selfishness and weakness, and in many places is evidently nearing its death-throes; already a few have burst its slavish bands and inaugurated the unitary palace home life.

B. V. E.

AMERICAN SOCIALIST.

THURSDAY, JANUARY 3, 1878.

INTERESTING articles are coming in more and more freely. A spicy paper may be expected next week.

In the article on "Unitary Homes," commencing on our first page, we allow Mr. Ellis to say some things which we have no faith in. He is a stirring writer and a bold projector; but those who commit themselves to his guidance must run their own risks.

A LADY, not to be named here, but known in the high places of literature, says in a private letter which we have seen:

"I think you have made a great hit in those 'Stories of Poverty' in the SOCIALIST. You have such chances for getting at heart-histories—and these seem to me as pathetic as any thing I have ever read. They will make a book that every body should read."

Let it be distinctly understood that these stories are not fiction. In publishing them we guarantee their truthfulness. They are written by, or taken from the lips of, persons whom we know to be honest.

THE newspapers report that the Workingmen's Congress at Newark, among their other doings, changed their name from the *Workingmen's Party* to the SOCIALISTIC LABOR PARTY. Whether this signifies any change going in the direction of Socialism does not appear. We notice that the *Volkszeitung* is teeming with long editorials on the questions started by our "overture" and by Mr. Smart's article with our answer to it. The relations of the Workingmen to Socialism are evidently becoming the focus of interest in their debates. We have a good deal more to say to them.

HOWEVER chimerical the idea of paying the National Debt by Self-Taxation may be, we are confident that the time is coming when that method of doing good and overcoming evil will ascend into supremacy. Salvation came by Self-Taxation, and Communism came and must always come by Self-Taxation; and sooner or later the great motor that works in these examples will take charge of the whole machinery of the world. Our former article on Self-Taxation appears to have been thought worth laughing at. Frank Leslie has made a funny picture of it, representing Uncle Sam as bending under a great back-load of debt, and asking Brother Kimball to help him. This is encouraging; so we follow up with another article on our first page. Read, laugh and ponder.

SOCIALISTIC LITERATURE.

ONE of our contributors suggested a few weeks since, that the AMERICAN SOCIALIST should give a list of the papers, periodicals and books best adapted to assist the student in Socialisms and Sociology, telling where they may be obtained, etc. The suggestion struck us at the time as a very good one; and as "half a loaf is better than no bread" we will endeavor to make out at least a partial list. Our contributor's suggestion covers the broad field of Socialism, which includes several subordinate forms, such as Coöperation, Fourierism, Owenism, the Religious Communisms, etc., etc.; and one of the first questions which arises is whether it is best for the student to commence with the generic or with the specific. We are inclined to think the best method is to begin with works that discuss the general subject of Socialism and the principles underlying all Socialistic philosophies and experiments. For preliminary reading, with this general object in view, we commend

The New Testament;
Plato's Republic;
More's Utopia;
Herbert Spencer's works that bear on Social Science, especially his "Study of Sociology";
Works on Political Economy;

Ruskin's "Munera Pulveris," "Unto this Last," "Time and Tide," and "Fors Clavigera,"

Malthus.

Of books discussing the general subject of practical Communism and Association

Noyes's "History of American Socialisms,"

Ballou's "Practical Christian Socialism,"

Charles Nordhoff's "Existing Communities in the United States,"

deserve special mention, as also the AMERICAN SOCIALIST, which is an organ devoted to all forms of Socialism, from the highest Communism to the lowest coöperation.

After this general reading one may wish, first, to acquaint himself with the different phases of practical Communism and Association in this country, past and present; and in that case, if he has reference to chronological precedence, will begin with the Shakers. They have published scores of different books and pamphlets; but the following, which are among the most important, will be sufficient for the present list:

"Shaker's Compendium of the Origin, History, Principles, etc., of the United Society of Christ's Second Appearing."

"Shaker Communism; or Tests of Divine Inspiration."

"The Manifesto, or a Declaration of the Doctrines and Practice of the Church of Christ."

"A Summary View of the Millennial Church or United Society of Believers."

"The Testimony of Christ's Second Appearing, containing a General Statement of all things pertaining to the Faith, and Practice of the Church of God in this Latter Day."

"Autobiography of a Shaker and Revelation of the Apocalypse."

The Shaker, The Shaker and Shakeress, and *Shaker Manifesto*, different styles of a monthly journal, now in its eighth volume.

It would be well also to procure if possible, for the sake of seeing the Shakers through other eyes than their own,

"Fifteen Years in the Senior Order of Shakers; a Narrative of Facts concerning that Singular People, by Hervey Elkins: Published at Hanover, N. H.,"

though it is doubtful whether this pamphlet can now be obtained, as the author recently wrote to us that he had only one or two copies left of the edition. The other works mentioned can probably be obtained of Elder F. W. Evans of Mt. Lebanon, N. Y., who is the author of three of them, or at any of the Shaker Societies. For the Shaker journal write to the publisher, N. A. Briggs, Shaker Village, N. H., or to the Editor, Elder G. Albert Lomas, Shakers, Albany Co., N. Y.

Of the Oneida Community publications it will perhaps be sufficient to procure the following:

"The History of American Socialisms," by J. H. Noyes.

"Mutual Criticism. What it is, and How it Works."

"Home-Talks," by J. H. Noyes.

"Dixon and his Copyists:" a Criticism of the Accounts of the Oneida Community which have appeared in sundry publications.

"Salvation from Sin the End of Christian Faith," by J. H. Noyes.

Dixon's "New America" might be read for a superficial view of both the Shakers and the Oneida Communists, but it is not a trustworthy account of either.

The Zoar Communists have published only a collection of Discourses by their leader, Joseph Bäumlér, in three volumes, and a collection of Hymns—all in German. The best account of them in English is found in Nordhoff's "Communitistic Societies of the United States." A brief account of them is also contained in a small volume on the "Harmony Society," by Aaron Williams, D. D., published by W. S. Haven, Pittsburgh, 1866.

The Inspirationists of Amana have printed in German a large number of books, mostly records of the utterances of their "Inspired Instruments," as they call their leaders. We do not know that they are accessible to the public. Nordhoff's work on the Communities gives a pretty full account of them; but they do not consider that it in all respects does them justice.

The Harmonists and the Community of Bethel and Aurora have no literature of their own, though the former indorsed the Rev. Aaron Williams' sketch, already referred to, "as containing a true history of their Society from its foundation;" but Nordhoff's account of them is still better, and his account of the Bethel and Aurora Communists is the only one in book form of which we are cognizant.

The Respirationists of Brocton and Fountain Grove publish a journal called *The Wedding Guest*, and they have recently printed:

"The Lord, the Two-in-One;"

"Hymns of the Two-in-One."

A previous work on Divine Respiration it might also be well to obtain. It is probable that orders for these publications addressed to T. L. Harris, Fountain Grove, Santa Rosa, Sonoma Co., California, will receive prompt attention.

Dr. Taylor's "History of the Town of Portland, Chautauqua Co., N. Y.," in which the Brocton or Salem-on-Erie branch of the Brotherhood of the New Life is located, contains a letter by Mr. Harris on the principles and practical life of the Society that is of value to the student.

The literature of the Icarian Community is confined to its elaborate printed Constitution, Cabet's *Voyage en Icarie*, various pamphlets issued by Cabet at Nauvoo, more than twenty years ago, the *Popular Tribune*, also edited by Cabet, and "True Christianity"—a large work by Cabet. Most of these, we think, are out of print, and with the exception of the Constitution and the *Tribune* were printed in French. The best way to obtain any of them would be by writing to the President or Secretary of the Icarian Community.

Of all these Communities some account is given in Noyes's "History of American Socialisms;" and a pamphlet has been prepared by the Associate Editor of this paper which is designed to give in condensed form and at a moderate price a general view of the life and principles of all these Communities. It is now going through the press, and will be ready for distribution, it is hoped, in the course of six weeks. It will be a work of 150 pages or more, and its price in pamphlet form will not exceed 75 cents.

For the study of the system of Association developed by Charles Fourier there are many works in French and English. We have in our library the following:

"The Social Destiny of Man, or Theory of the Four Movements, by Charles Fourier, translated by Henry Clapp, Jr.; with a Treatise on the Functions of the Human Passions, and an Outline of Fourier's System of Social Science, by Albert Brisbane. New York, 1857." A volume of 425 pages.

"La Phalange: a Collection of Essays by Fourier: Des Lymbes Obscures; Les Trois Nœuds du Mouvement; Les Trois Discordances du Mouvement; Garantisme; Sérigerme; Sérigraphie; Des Diverses Issues de Civilisation; Egarment de la Raison; Fragments; De la Méthode Mixte en Etude de l'Attraction; Crimes du Commerce," etc., etc. A volume of 400 pages.

"A Popular View of the Doctrines of Charles Fourier, by Parke Godwin."

"A Concise Exposition of the Doctrine of Association or Plan of Reorganization of Society, by Albert Brisbane."

"General Introduction to Social Science, 8vo. 270 pp., by Albert Brisbane."

"Theory of Social Organization, by Charles Fourier. 12 mo. 612 pp. Edited by Albert Brisbane."

The *Phalanx* and *Harbinger*, monthly and weekly journals, covering together a period of five years.

For an understanding of the American phase of Fourierism in its beginning, the four volumes of *The Dial*, a quarterly magazine edited by Margaret Fuller, and having for its contributors a number of persons who afterwards became connected with the Brook-Farm Association, should be read, as also *The Present*, a magazine edited by Wm. Henry Channing, and O. B. Frothingham's "Transcendentalism in New England," published in 1876 by G. P. Putnam's Sons.

Brisbane's recent works may doubtless be procured through New York publishers, and possibly his "Social Destiny of Man." We know of no method of obtaining the volumes of the *Harbinger*, *Phalanx*, *Dial* and *Present*; but perhaps they could be got by advertising. Godwin's "Popular View of Fourierism" is out of print.

Other works of Fourier in French may be imported. A translation of his "New Industrial World" was published in the second volume of the *Harbinger*.

St. Simon, another French Socialist, founded a school of social philosophy. His important works, of which we have seen no translations, are:

"Introduction to the Scientific Labors of the Nineteenth Century;"

"The Reorganization of European Society;"

"New Christianity."

For a study of Owen's career and principles, it would be necessary to obtain an account of his life and work, which has been published under the title—

"Robert Owen and his Social Philosophy, by Wm. Lucas Sargant"—Smith, Elder & Co., London;

as also his journal, *The New Moral World*, and works on Coöperation which describe his operations at New

Lanark and his general efforts in behalf of the laboring classes. For a critical estimate of his character and career read the "History of American Socialisms." The autobiography of his son, Robert Dale Owen, should also be read, and the history of "Socialism in England," now passing through the columns of the AMERICAN SOCIALIST.

For a study of Coöperation one should procure Holyoake's great history of Coöperation (we are not certain that it is obtainable in this country), and the past volumes of the *Coöperative News*, published in Manchester, England. These, with the serial of E. T. Craig in the SOCIALIST, just mentioned, would be sufficient, unless one wishes to have an account of what has been done in this country, in which case he should procure the Massachusetts "Eighth Annual Report of the Bureau of Statistics," the *Bulletin of the Sovereigns of Industry*, the "Grange Illustrated, or Patron's Hand-Book," and other American publications, there being no single work that covers the whole ground.

Our list might be greatly extended; but it is best not to discourage the student, and, besides, it will be easy for any one who gets interested in the study to increase the list.

THE official organ of the Shaker Societies now comes to us in the magazine form, with its title changed from *The Shaker* to *The Shaker Manifesto*. The change of form is a decided improvement, and the general make-up of the new monthly is more pleasing than that of its predecessor. There is a view of the Canterbury Society upon the cover, and the advertisements also are well illustrated. We are glad to find that Elder Geo. Albert Lomas, so favorably known as the Editor of *The Shaker*, is Captain of the new craft. We wish him *un bon voyage*. The price of *The Shaker Manifesto* is only sixty cents a year. Subscriptions should be addressed to N. A. Briggs, Shaker Village, N. H., where the new magazine is printed—the work being all done by Shaker hands.

BROTHERLY LOVE.

In a late number of the *Semi-Weekly Evening Post* we find this beautiful significance given to Christmas—it is the "happy holiday" devoted to the cultivation of unselfishness. According to the writer, Christmastide has this peculiarity over the rest of the year, that then brotherly love reigns supreme. He says, in fact, "on Christmas only do men every-where concern themselves earnestly with efforts to promote the happiness of others." Then, with an apology for transgressing the boundaries of secular journalism, the writer goes on to show that the essence of Christianity lies in the unselfish love that believes "it is more blessed to give than to receive." We quote here and there from the editorial:

"It is because we indulge in the luxury of giving at Christmas, giving gifts of good will and affection unstintedly, as well as gifts of a material sort, that we find in Christmas a depth and purity of happiness which no other holiday or holy day brings with it." *

"When Christ taught men that to love each other is better than to make long prayers; that to minister to the happiness of others is righteousness; that the one rule of conduct is that which we properly call the golden rule; that men are brethren—when he taught these things he gave the world a new revelation, a new religion." *

"Matthew Arnold says that conduct is two-thirds of life; perhaps the Master whose name gives a title to the holiday we are about to celebrate taught that it is more than that. It is certain at least that he gave to the world a perfect and complete rule of conduct, which, if it was obeyed of all men, would render all other law impertinent and unnecessary.

"It is worth while thus to remember that the source of our joy at Christmas is our obedience to this law of right living, and that the meaning of Christmas is the brotherhood of men."

Truly, it refresheth our soul to find such words in a secular journal. The brotherly love which it so frankly advocates as the essence of Christianity, we know to be the essential among essentials necessary to "the enlargement and perfection of home." So, as Christian Socialists and Communists, we cry "Amen!" to all such sermons, whether from the pulpit or sanctum. For years we have been hoping and praying that the divine power would take such possession of men's hearts as to make them—not "on Christmas only," but on every day in the year—"every-where concern themselves earnestly with efforts to promote the happiness of others." Selfishness thus overthrown, all hearts will be filled with the spirit which controlled men on the day of Pentecost, where "the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own, but they had all things common." That

was Christian Communism. And that phenomenon of eighteen hundred years ago was the legitimate result of the love of man controlling the heart. And the beneficent reign of this brotherly love was brought about by the love of God filling the soul.

We do not believe this love has been lost out of the world. Whenever it becomes again as intense as it once did, we shall look for the same resultant phenomena as confidently as does the chemist for the effects of any well-known test in his laboratory.

Our heart tells us that the "tidal wave" of brotherly love and unity is "setting in." We watch its slow, but resistless flow, in faith and patience.

CORRESPONDENCE.

Bakersfield, Cal., Dec. 16, 1877.

EDITOR AMERICAN SOCIALIST:—Through the kindness of a friend your valuable journal has been received and read regularly by us for some months past. It is the best journal of the kind I have seen, and invites people to the true spirit of Communism, without which the form is of no value. The true brotherhood as taught by Jesus, the union of spirit, is necessary to have a successful Community. How can we get into that condition? is the question. In our Quaker meetings, by impression we have been taught Communism as the only way to practical Christianity. I find the AMERICAN SOCIALIST corresponds with the teachings we received at our meetings long before we ever saw it. We want to devote our lives to this work, and are impressed to organize here a Christian Community, its object being to prepare the members to live a pure Christian life.

J. B. R.

Charlottetown, P. E. I., Dec. 17, 1877.

I inclose \$2.75 for the SOCIALIST for 1878 and "Foot Notes." I fully appreciate the taste and ability displayed in the getting up of the SOCIALIST. I take several papers, local and foreign, and if I had to give them all up but one, I should retain the SOCIALIST. We have had a great temperance wave sweeping over our Island and adjacent country. Out of our city population of ten thousand, we have induced, at least, one-tenth to join the reform ranks.

G. T. H.

Mt. Pulaski, Ill., Dec. 25, 1877.

If you can send me two or three extra numbers I will endeavor to put them to good use, and would suggest that for Dec. 20 as especially desirable, on account of the reply to Mr. Smart. In my own opinion it is the embodiment not only of discretion, but of truth admirably well put, and calculated to disarm prejudices which the SOCIALIST is sure to encounter more or less among the best people.

O. A. A.

HOUSE COMMUNITIES.

SIR HENRY MAINE has an article in the December number of the *Nineteenth Century*, which gives some interesting information concerning the House Communities of Eastern Europe. This peculiar form of social life is found among the Croats, Dalmatians, Montenegrins, Servians and Bulgarians, and is supposed to have existed prior to that form of society known as the Village Community. The House Community, according to Sir Henry, is an extension of the family—an association of several families, generally related, living in a common dwelling or group of dwellings, following a common occupation, and governed by a common chief. "The House Communities," he says, "which are found intermixed with the natural families, and which are constantly springing out of them, are as far as possible from being patriarchal despotisms; and they illustrate very clearly that diminution of paternal power which, as I have frequently insisted, shows itself when families, instead of dissolving at the death of an ancestor, hold together and take the first steps toward becoming a nation. The Community at first sight is rather democratically than despotically governed, and it would, in fact, depend on the point of view from which the observer regarded it, whether he considered its government to be democratic, aristocratic or monarchical. Every member of the body has an absolute right to be maintained, housed and clothed out of the common fund. Every daughter of the associated families has a right to a marriage portion when she marries; every son has a right to a provision for his wife when he introduces her into the Community. Every male of the brotherhood has a voice in its government. The assembly of kinsmen meets every day as a rule, generally in the evening after work is over, under a tree in the neighborhood of the common dwelling. All the affairs of the Community are thus discussed, and every

man may theoretically mingle in the deliberations. Nevertheless, as a rule, it is the old men who debate; the authority which the South Slavonians assign to old age makes the opinions of the old far more weighty than their individual voice; and in very large Communities it would seem that it is generally the mature heads of families who attend the assembly. * * *

The most important member of the Community is the House-Chief—the Domatchin. He alone represents the association in its dealings with other persons and members. The administration of all its affairs is in his hands: he allots the daily tasks; he presides at the common meals and distributes the food; he reprimands for faults or delinquencies; he is invariably addressed in language of the greatest respect; all rise on his entrance; no one covers his head or smokes in his presence; no amusement or ceremony commences till he appears or has announced that he will stay away. The council of the brotherhood does not review his acts, but it is expected that he will submit important cases to it, and its jurisdiction is called into exercise when new principles of administration have to be settled. The women of the Community, it should be stated, are not directly under his authority; there is a house-mother who appoints their work, but she is, whenever it is possible, the wife of the house-chief, and is always subordinate to him. * * * It appears to be a general rule of all these House Communities that the capital, stock or fund necessary for carrying on the business of the association is incapable of alienation. The nature of the inalienable property varies a good deal; thus, with a Community of vine-growers, the fermenting vats can not be parted with; and it is the usage with associations of distillers to apply the same principles to the apparatus of distillation. But the great majority of the House Communities are purely agricultural, and it is remarkable that the property which the custom of these Communities makes inalienable corresponds very closely to the *res mancipi* of the older Roman law; that is to say, it consists of land and plough-oxen."

STORIES OF POVERTY.

[It is good for the rich to see just what the poor have to go through. We have gathered from the members of the Oneida Community some narratives of pre-communistic experiences which we propose to present under the above title. Besides illustrating the distresses that are common among ordinary and "respectable" poor folks, these stories prove what we have often said of the O. C.—that it is not a select society of well-to-do people, but an average slice of humanity, in which all classes are represented and where the rich and the poor meet in equal comfort.]

IV.

MRS. M.'S STORY, IN TWO PARTS.

Part First.

EARLY in the nineteenth century there were numerous woolen mills in the county of Wiltshire, England, and great quantities of woolen goods were manufactured and exported to other countries. In the little village of Heytesbury there lived a worthy couple who supported themselves by toiling from daylight till dark in one of these factories. They were Presbyterians, and brought up their children to the strictest observance of all religious ceremonies. In 1811 Louisa, the subject of our sketch, and at present a member of the O. C. with two stalwart sons, was born. She passed her youth happily, enjoying the simple pleasures of her station, and knew little of care or responsibility until she was seventeen, when she went into the family of Lord Heytesbury as kitchen maid. Here her lot was by no means a hard one, as she had plenty to eat and to wear, with some leisure for youthful amusements. When she was twenty-one her parents were thrown out of employment by the stopping of the mills, and, after what they considered sufficient study of the situation, they made up their minds to emigrate to America with their family. They had some hard-earned cash laid by, which was sufficient for the purpose, and they accordingly sailed in May, 1832. They at first settled in Toronto, Canada, then a small village, but after a few months moved to Drummondville.

Among Louisa's admirers was Mr. M., a young man ten years her senior. He was rather handsome, and had filled the office of butler in a number of the families of the London nobility. His parents were also Presbyterians, and he consequently met Louisa every Sabbath at the chapel, where, having a fine voice, she occupied a seat among the choir. He often attended her home after the services, and was in many ways quite marked in his attentions. When she sailed for America he also took passage in the same vessel, for the express purpose, she afterward learned, of marrying her, should she prove favorable to his suit. He had, in fact, a short time previous, consulted a London astrologer, who, on studying his horoscope, had described his future mate to be a person so exactly like Louisa that, as this also agreed with his inclinations, he resolved to win her if it

were a possible thing to do. He made himself very useful during the voyage, cooking for the party and lending a helping hand wherever he could. Not long after their arrival in this country he made Louisa an offer of marriage. She did not love him so ardently as she had sometimes dreamed that her nature was capable of loving, and yet she cared for no one else; she had known him from childhood, and regarded him with esteem and sisterly affection; so she married him.

After struggling along for several years—Mr. M. doing such jobs as he could get among the villagers, and Mrs. M. “working out” in some of the leading families of the place—Mr. M. received an offer of employment from a man of some capital who was about to start with his family for the Government lands near Chatham, a little village opposite Detroit in the British possessions. Mr. M. accepted the offer, and with his wife and two children—a three-year-old daughter and a boy of eleven months—set out for the wilds of the Canadian forests in the month of September, 1837. Mr. M.’s employer owned quite a comfortable log house in the woods about four miles from Chatham, and allowed Mrs. M. and the children to remain there while Mr. M. pushed on a mile farther into the depth of the forest to construct a cabin for the accommodation of his family. His means were so limited that the structure was of the rudest and most primitive character. It was, in fact, hardly more than a rectangular pen. The sides were of logs piled one above another, and the roof was of slabs hewn out with an ax. There were no windows, and the floor was of rough planks laid on the ground. A hole at the end of the roof for the smoke from the fire-place to find its way through, and an opening for the occupants to pass in and out, closed at night by a slab, were all the conveniences of which the shanty could boast. But rude and simple as it was, much time and strength were consumed in its construction. When it was finished the question how he was to bring furniture to it became a serious problem to Mr. M. Even if he could afford to hire horses for the purpose, a road must be made, trees chopped, brush cleared away, marshes crossed, and other obstacles overcome, before a wagon could be used. But broad shoulders and strong muscles met the difficulty, and within a few days a bedstead and bedding, pots and kettles, crockery, a pail and wash-tub, were brought from the village five miles away. Every thing was now in readiness, and three days before Christmas Mrs. M. removed to the cabin with the two children.

The weather was bitter cold, and, except at noonday, the sun’s rays rarely reached the little clearing. But stern necessity goads on to enterprise, and the daily routine immediately begins. From the first flickering light of dawn until the shadowy evening the sound of the ax and the falling and crashing of trees is heard, while Mrs. M. employs herself in the duties of the house, in looking after the children, and in picking up the great chips which fly from her husband’s ax, for the fire must be watched night and day, as they have no flint and steel, and friction matches are yet in the future. On stormy and murky days there is much discomfort in the cabin on account of the smoke which will not rise to the aperture intended for it, but sinks in heavy clouds, filling the one apartment from which there is no escape except into the snow and cold outside, and affecting the eyes of the occupants so painfully that it is at times almost unendurable. The snow and rain also beat through the roof. The bill-of-fare is very frugal, consisting of pork, potatoes, boiled corn and brown sugar, with an occasional treat of wheat bread and butter.

By spring Mr. M. had cleared about thirty acres; but he was then obliged to go to the village for work in order to get money to seed the land and also to keep the domestic pot boiling, for his employer had been disappointed in getting work himself, and so could not assist him. He accordingly left home early every Monday morning with his ax on his shoulder, and did not return again until Saturday night. To be left unprotected in a moderately-settled country is trying to the nerves of most women; but to be left alone in this great, primeval forest, where the wild Indian still hunted his game, where the deer and other animals had not yet learned to fear the human form, where the owl and the wolf made night hideous with their howlings, was a situation from which the stoutest heart might well shrink; and yet, week after week, this young wife dwelt in the woods, five miles from any settlement and one mile from the nearest neighbor, her only companions two helpless children and the faithful dog who never deserted his post. Mrs. M.’s religious training was a great support to her in these trying circumstances, for it was ingrained in her very nature that

“There is a divinity which shapes our ends
Rough hew them how we will;”

and she never once complained of her lot, but, no matter what happened, was always able to say that God’s hand was in it.

The change from a comfortable home to the smoky cabin and the hardships of wood-life soon began to tell seriously on the health of the boy, and Mrs. M. saw her darling waste away without being able to do much to alleviate his sufferings. He needed an entire change of conditions—wholesome diet and pure air; but these it was impossible for her to give. He died one evening in the fourth month of his forest life. These poor people could afford no candles, and so with heavy hearts, by the dim light of the fire, they prepared the body of their little one for its last resting-place. The next morning Mr. M. dug a grave near the house, and then invited his neighbor to attend the funeral. The services were very simple, the kind-hearted neighbor reading a few comforting passages from the Testament at the burial. Mrs. M. was now alone during the week with her little girl, and on many a lonesome evening she could hear the dismal howling of wolves from the knoll where her infant boy lay buried.

In April Mr. M. brought home a quantity of seed-wheat, corn and potatoes, and with a few borrowed tools and some rude rakes which he himself made, he began the work of planting, Mrs. M. helping him every day. “Never,” said she, “did I work so hard in all my life as I did at raking that wheat into the ground, the rakes were so heavy and clumsy and the soil was so full of roots and sticks.” When the planting was finished, Mr. M. was obliged to go again to the village for work, and his wife employed herself during his absence in hoeing the growing crops. Occasionally Mr. M. would remain at home for a short time to assist in the hoeing; and on one of these days, having noticed that the piles of logs which had accumulated during the winter’s chopping appeared to be dry enough to burn, he set fire to them; but alas! the fire caught in the dry grass and from that ran into the field of wheat, entirely consuming it. This was a terrible blow, and only those who have been reduced to the poor fare on which these people subsisted can conceive how terrible. In addition to this misfortune, the Canada Rebellion of 1837 broke out, causing the price of most commodities to rise very high.

As the corn grew and ripened Mr. M. brought at different times from the village four young pigs on his back, and having secured them in a pen from the ravages of the wolves he fed them with the corn. For three weeks this little family had been able to get nothing to eat but squashes and potatoes without any seasoning whatever; now, however, boiled corn was added to their bill-of-fare. Bread was a luxury which they had not known for months, and tea, coffee and sugar were not to be thought of. It is not strange that, having lived in this manner all summer, they should look forward with considerable interest to the coming of winter which would enable them to kill the pigs and enjoy a change of diet. At last cold weather came, and a day was appointed for slaughtering the animals. In the afternoon of the day previous Mr. M. carried to the pen the last of the corn which could be spared to them, when lo! the pigs were gone! It was the first time they had escaped from their confinement. Could the wolves have devoured them? With anxious eyes Mr. M. and his wife scoured the forest, but the curtains of night closed on a fruitless search. When morning came there were no pigs to be seen, and all hopes of finding them again were at last given up. “The loss of the pigs,” said Mrs. M., “was a great affliction. My strength had become so reduced on the squashes and potatoes that I had looked forward to the prospect of having some meat as a source of renewed life. When that hope was gone, I felt at first almost undone, and yet I could not help feeling that God knew what he was about and had allowed the best thing to happen. I thus grew reconciled, and was just saying to myself that I was contented to have the pigs gone, and believed that God would in some way provide, when I turned my eyes toward the woods, and there, one after another, came our four pigs all safe and sound, and just at the time we had set apart for killing them.”

Occasionally Mr. M. purchased a small bag of wheat flour, but usually boiled corn was their only bread; and this, with the pork and potatoes, enabled them to get along in tolerable comfort so far as food was concerned until spring. The smoke in the cabin was as bad as ever, but they had no means to remedy the evil, and so endured it. In March Mrs. M. made some sugar from maple trees, and by parching corn and boiling it in sap, she also contrived to make a palatable coffee which required no sweetening.

THE SOVEREIGNS OF INDUSTRY.

BY THE SECRETARY OF THE BRANCH AT SYRACUSE, N. Y.

MORE than 2,000 persons are now receiving substantial benefits from the order in this city, numbering over 700 hundred members, and rapidly increasing; and it will eventually include a majority, if not all, who are good, intelligent and energetic enough to seek their own interest and the good and welfare of humanity. Weekly meetings are held, and lectures given explaining the principles of the order which was first organized in the United States, January 14th, 1874, and in this city July 28th, 1876, by John Orvis of Boston (the old hero of land reform), at the close of his second lecture at the City Hall, in which he explained the practical working of Coöperative Associations. The most important of them was started in Rochdale, England, in 1844, by a few flannel weavers, who sought to devise a method by which they could secure unadulterated goods and just weight and measures. From this small beginning has grown a magnificent structure. The business of the Pioneer Association, which began 33 years ago with a capital of only \$140 and twelve members, reached in 1876 \$1,270,000; sales amounting to \$1,525,950; profits \$253,340 and 8,892 members.

Although nominally a secret order, our secrets are few and confined to business matters of a private nature; while the principles, purposes and methods of our order are openly declared. We are not an oath-bound order. We only require a pledge of honor (which is as sacred as an oath among honorable men and women), to conform to our rules and regulations; not to reveal our business arrangements, not to introduce unworthy persons for membership, nor to permit them to be elected if it can be prevented; not to wrong a member, and to discourage litigation.

We establish Councils with a lecturer in each for the purpose of education in matters pertaining to Coöperation, to which all reputable persons of both sexes are admitted, who are sixteen years of age or over and engaged in any useful industrial pursuit, if they have no interest opposed to the order.

Our aim is to promote INTELLIGENCE, ECONOMY, EQUITY AND JUSTICE.

Our mottoes are: Pure Goods, Just Weights and Measures, Fair Prices for Goods, Living Prices for Labor, Pay as you go, Do away with the Credit System as fast as possible, and introduce Coöperation and the Cash System.

We wage no war with persons or classes, but with wrongs, discords and hardships, which have existed too long.

We use only such instrumentalities as are sanctioned by demonstrated principles of moral philosophy and political economy, THE UNIVERSAL INTERESTS OF HUMANITY and a philanthropy rising above all distinction of class, sect, creed, race or nationality.

We believe that *Selfishness and Ignorance* are the foundation of all our sorrows.

The Golden Rule has been preached for ages, but the application of it in business affairs is *sadly neglected*.

We aim to banish selfishness and all monopolies peacefully, and to practicalize the Golden Rule.

Competition paves the way for monopoly, envy, jealousy, strife, war and bankruptcy. The whole tendency of it is to develop a mean selfishness, and is therefore in direct opposition to the Golden Rule and to the best interests of humanity. It is each for himself, and the devil take the weakest. Coöperation, on the contrary, is a work for the good of all; for equity and justice, and therefore its tendency is toward Peace, Prosperity and Happiness.

Competition is a fight for life; Coöperation is an agreement to live. Competition is a state of society in which men must depend for their prosperity upon their skill in outwitting or overreaching their neighbors, or the wider public.

A few persons are beginning to see that the same question that faces the masses of the people in Europe faces the masses of people in this country. That is how to CONSTITUTE SOCIETY, or how shall society be organized so THAT THE MANY SHALL NOT BE THE VICTIMS OF THE FEW, in the struggle for existence.

It is now time that society was organized on a new or different basis; one that will injure no one, but in the end will benefit all. Every one who loves the Golden Rule, and every one who wishes to see justice instituted among all mankind, ought to BE GLAD and REJOICE at the incoming of a new organization of society, now commenced and rapidly spreading in many countries, an organization that is destined to *raise all suffering humanity* UP TO A HIGHER PRACTICAL PLANE OF LIFE. It is not a pulling down, but a leveling up system of equity and justice. And the method of this GREATEST OF ALL SOCIAL OR BUSINESS REFORMS IS COÖPERATION as now being introduced by the SOVEREIGNS OF INDUSTRY.

Coöperation is the stepping-stone to the best condition of society we can hope for. This will banish selfishness and practicalize the Golden Rule, of doing unto others as we wish others to do unto us.

The great beauty of Coöperation is that it reverses the old order (or rather disorder) in which one man’s gain is another man’s loss; it makes the interest of each the interest of all.

The individual benefit increases in equal ratio with the great number benefited. It is, therefore, not only the *the duty and privilege*, but the interest of every one to come and help along the good time when each shall

"Find his own in all men's good,
And all men work in noble brotherhood."

REVIEW NOTES.

ZELL'S POPULAR ENCYCLOPÆDIA, revised Edition, 1877; 2 Vols. quarto, pp. 2576: Philadelphia, Zell, Davis & Co. B. W. Bond, General Agent, New York.

WE are glad to be able to say a good word for this work. The amount of condensed information it contains is certainly quite surprising to one who examines it for the first time. It is at once a Dictionary, Geography, Manual of Biography, Natural History, Law, Medicine, Art and Science; is profusely illustrated, and has excellent maps of all the principal countries in the world. One can hardly think of a subject upon which information can not be found in its columns; and to families living where access to books is difficult it would be of as much practical value as a good-sized library. A person of leisure, and no other literary resource, would find it not uninteresting to read it through by course; though such an undertaking would be no light task. We have given the present edition a careful examination, and can recommend it as a valuable addition to any household. It will not be out of place where books are plentiful, and, as we have said, will be invaluable where they are scarce; and we know of no other publication which furnishes so large an amount of general intelligence within the same limits.

In old-fashioned times an almanac had twelve tables for the twelve months, enabling the reader to find the day of the month from the day of the week, the time of sunrise and sunset, the time of all the quarters of the moon, with high and low tide, and a few other things of practical interest; with perhaps a few jokes and wise sayings. But at the rate the almanac is now progressing it is likely to become in time an encyclopædia of knowledge and wit. We notice, too, that along with this tendency to enlarge the almanac there is also a tendency to make it the medium of special knowledge. Thus we have before us the "Illustrated Annual Register of Rural Affairs for 1878," issued by Luther Tucker & Son of Albany, N. Y., which contains 135 engravings and much reading matter of interest to farmers, gardeners and horticulturists, price 30 cents; and the "Illustrated Annual of Phrenology and Health Almanac" for 1878—price 10 cents; the latter containing much that is worth knowing on both phrenology and health; and these are only two out of a hundred illustrations that might be instanced of the push the almanac is making.

THE MAGAZINES.

THE *Popular Science Monthly* for January has an unusually lively appearance, owing mainly to the illustrations accompanying Prof. Thurston's paper on the "Growth of the Steam-Engine," and the article on "Archer-Fishes," translated from *La Nature*, and possibly in some degree to Miss Bevington's quadruplex poem, "The Teachings of a Day." Prof. E. S. Morse writes about the health of the Japanese, showing that as a nation they are subject to fewer diseases than many people who lay claim to a higher civilization; C. S. Pierce tells us how to make our ideas clear; and Dr. Van de Warker discusses the different temperaments of the human species. The article from the *Quarterly Journal of Science*, entitled "Our Six-footed Rivals," is an interesting narrative of the habits of some kinds of ants; and a critique on Herbert Spencer's "Philosophy of Style" is reprinted from *MacMillan's Magazine*. The portrait this month is that of Prof. Joseph Le Conte, and is accompanied by a biographical sketch; and physical science is represented by the "History of the Dynamical Theory of Heat," and the "Ice Age."

THE current No. of *Littell's Living Age* completes the 135th Vol., and the publishers promise us an abundance of good things in the future, among which is a new story by William Black, and papers by Ruskin, Matthew Arnold, Kossuth, Goldwin Smith, Max Müller, Mr. Gladstone, Alfred Russell Wallace and others. The contents of this No. are, "Books and Critics," from the *Fortnightly Review*; "Three weeks with the Hop-Pickers," from *Fraser's Magazine*; "Andersen's Friendships," from *Temple Bar*; "Lawful English," from the *London Examiner*; "Causes of the English Worship of Success," from the *Spectator*, besides the serial stories, "Erica" and "Doris Barugh," and a short story from the *Cornhill Magazine*.

THE salient article in *Appleton's Journal* for January

is entitled "Up Among the Spiders," and explains how the great bridge between New York and Brooklyn is being built. It is finely illustrated, and contains much interesting information about one of the greatest efforts of modern engineering. Wirt Sikes writes about Christmas in Wales. David Ker gives a chapter of experiences in Iceland, and Mrs. Gage contributes a short paper on Egyptian Obelisks. The number also contains several lighter tales and poems, by C. P. Cranch, Eugene Benson and others.

St. Nicholas is as lively as ever. The January No. has, among others, stories by Louisa M. Alcott and the author of the "Schönberg Cotta" Chronicles, a poem by Theodore Winthrop, hitherto unpublished, and a letter from George MacDonald. The engravings are abundant, and some of them very good.

In the *Penn Monthly* for December we note the following papers: "The Lex Talionis as a Theory of Punishment;" "A Plea for the Girls;" "The Interpretation of Nature;" "American Architecture;" and "Harvard Examinations for Women." Mr. Thompson, writing of Recent Economic Literature, notices Schultze Delitzsch's "Manual for Coöperative Societies of Production," but thinks the methods of industry in Germany are so different from those in this country that it would be impossible to carry out the plans recommended here. "In Germany," he says, "a great many branches of production are still in the hands of the small producer and with the rate of wages current in that country, it is possible that they will long remain there. The problem, therefore, before German coöperation is not the organization of large establishments on the capital accumulated by the thrift of workingmen. It is to enable the workingman (1) to purchase his materials without becoming the debtor and virtual bondsman of the trading class in order to procure these. This is effected by the credit banks, which borrow money in the money market upon the joint credit of a large body of workingmen. (2) To enable the workingman to buy materials in the small quantity he needs on as easy terms as the great producer. This is effected by the *Roh-stoff-vereine*, or associations of workingmen, which buy in large quantities at wholesale rates, and then distribute both purchase and cost among their members. (3) To enable the workingman who has produced an article to sell it directly to the final purchaser, and then to secure the full market price for it. This is effected by coöperative magazines in which the article may be deposited, and an advance received on it, to be completed to almost its full market price as soon as it is sold. The *Manual* gives the most careful and detailed directions as to the formation and management of such societies, and even the blank forms for their accounts and reports. It shows that much thought and a great deal of practical experience have been utilized in planning them."

THE January No. of Frank Leslie's *Sunday Magazine* has for a frontispiece a portrait of Dr. Deems, the Editor. If the engravings in this No. are not of the best quality, they are abundant and varied, and not uninteresting; and the subject-matter of the text is as diversified as are the illustrations.

COMMUNISM.

To many the word "Communism" has an awful sound. Their only knowledge of Communism is what they have seen in the daily papers concerning the Paris Commune, where the people, knowing that nothing could be worse than they were then suffering, recklessly wasted property and destroyed life without accomplishing any good. This was not in any sense Communism. It was merely the ebb that always follows the flood-wave. It was a reaction. The tyranny of oppression by the rich and cultivated against the poor was followed by the tyranny of the poor and ignorant against the rich. But one is no more to be condemned than the other.—*Socialist*.

A SWISS COLONY.—A Swiss colony of one hundred and fifteen families, in 1873, purchased ten thousand acres of land on Cumberland Mountain, Tennessee, at one dollar per acre, and now, although only four years have elapsed, each family has a comfortable home. They have a store which supplies them with goods at wholesale prices. They have dairies and cheese factories, whose products find a ready sale at fancy prices, and have splendid herds of cattle.—*Vindicator*.

In September Professor Tyndall took with him to Switzerland "sixty hermetically sealed flasks, containing infusions of beef, mutton, turnips and cucumber, which had been boiled five minutes and sealed during ebullition." A part of them were opened in a hay-loft and the rest in the pure air blowing over a precipice from the snowy Alps. Result—all of the flasks opened in the hay-loft, except two became filled with organisms; all of those opened in the mountain air remained as clear as distilled water. Inference—there were no germs of life in that Alpine atmosphere.

RECEIVED.

THE HAPPY YEAR. 1878. D. Lothrop & Co., Boston. Leatherette binding. Price 15 cts.
THE ILLUSTRATED ANNUAL OF PHRENOLOGY AND HEALTH ALMANAC. 1878. S. R. Wells & Co., New York.
ILLUSTRATED ANNUAL REGISTER OF RURAL AFFAIRS for 1878, with 135 Engravings. Albany: Luther Tucker & Son.
THE SOVEREIGNS OF INDUSTRY; their Aims, Objects and Advantages. Published by Wm. S. Segar, Syracuse, N. Y. \$5 00 per thousand.
THE LESSON IN STORY. PANSY'S LESSON BOOK FOR THE BOYS AND GIRLS. Square, 16mo. D. Lothrop & Co., Boston. Price 10 cts.
THE FOUR BEASTS: an identification of Anti-christs that fixes the Time of the End. By W. Montague Connolly. Baltimore, Md.: John Kox, Printer.
KING BIBLER SHALL PERISH. Temperance Song and Chorus. Words and Music by Thos. P. Westendorf. Published by D. P. Faulds, Louisville, Ky.
THE POWER OF THE PEOPLE AT THE BALLOT-BOX, to supersede the Necessity of the Cartridge Box. By a Workingman. New York: J. A. Lant, Publisher.
FINITE AVARICE: A Socialism Drawn from the Genesis Trade-Union Law. By Edward L. Garbett, author of Principles of Design in Architecture. London: Industrial Review Office.
TRAVELER'S OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada, January No. National Railway Publication Company, Philadelphia.

ITEMS OF NEWS.

HOME.

Gold is steady as a clock.
Sleds and skates are a drug.
Has your sister got a scroll-saw?
High Private Dalzell wants to go to Belgium.
New York city bought 150,000 Christmas trees.
There will be 110,000,000 bushels of wheat to spare.
Bank up your house now. It will be winter pretty soon.
Secretary Evarts is suspected of wanting to get a slice of Mexico.
The Hospitals and Asylums of New York city are more than full.
There is only one Northern State which repudiates. We never mention her.
Kentucky horse-dealers find their profit in taking their animals to England.
Robert Parker Parrott, the inventor and maker of the Parrott gun, is dead.
A Brooklyn judge has decided that doctors must report contagious diseases.
Flora Temple is dead. It was she who first nicked a few seconds off from 2.20.
Our leather trade with Europe is growing. England is a steady customer for hemlock-tan.
Some fertile genius, in Boston, wrote 1,100 letters for the Post-office at the Old South Fair.
The raw stock for one of the "dollars of our daddies" can be bought for about 90½ cents gold.
General Ord says the American and Mexican soldiers have been hunting thieves together in great amity.
The money-lenders are now stipulating that if they make loans they shall be paid in gold! gold!! gold!!!
The editors are about through with eating turkey and writing "goody" things on Christmas and New Year.
Who is this W. E. Chandler that is burning his candle at both ends trying to throw a baleful light upon the President?
The Government will have to take care of our little earnings. The Savings Banks can't do it now and let one sleep o' nights.
You can believe that the usual amount of fraud and defalcation is going on weekly, and excuse us from saying any thing about it.
Stranger, don't say that happiness is misleading. Some happiness is better than other happiness, but all happiness is comfortable.
Bondholders! get out your shears and cut off your coupons. The Government is paying interest now—will pay out \$24,000,000 soon.
Don't wreck yourself on the shores of North Carolina. The people there plundered the bodies of the men swept ashore from the Huron.
General Butler's son, who was graduated at West Point last summer, is an officer in a colored regiment on the Rio Grande with Lieutenant Flipper.
Tallow-butter is growing in use—250,000 pounds of it are made daily, and the real frou-frou, which tastes like the odor of pismires, doesn't stand any chance at all.
Why are we so dull when we are all so gay? However, the holidays will soon be over, and Congress will meet and we shall all be lively and fighting happily again.
If Collector Arthur got ahead of the Commissioners in making suggestions for the improvement of the New York Custom House, why don't he publish the copies of his letters?
Estes and Lauriet, Boston, Mass., have published two series of amusing silhouettes, by F. S. Church. The designs are both artistic and ingenious, and the printing is very fine.
The Republican party is desperately afraid that it will have to go under, and its leaders are getting ready to be pretty ugly with the President for not sacrificing every thing to the organization.
Mr. Beecher has felt it necessary to say that he doesn't believe in the hell of our daddies. We think with him that the "rough and ragged edge" is pretty bad, and if taken with the fever and ague is about enough for any world.
The last legal obstruction to the Gilbert Elevated Railway appears to have been removed. The road is going on fast to completion in the spring. The people of New York can then be shot from one end of the island to the other in a very short time.
The *Atlantic Monthly* has bought the good will and subscription-list of the *Galaxy*. This means that there is a little less room for the magazine writers in this country. Some of them will have to read more and dig more in their gardens now.
"It takes many failures of lesser writers," says Mr. Carey in the last *Galaxy*, "to make one great writer. The horn

hangs long beside the enchanted gates, and many wind it to vague and dying echoes before the fated one at whose blast the doors fly open and the world hears."

Some folks think that Senator Conkling had better be seeking how to improve the financial affairs of the country than trying to wrest from the President a greater share of the executive business. Don't he know that New York is the great business State of the Union and particularly interested in the currency?

Prof. D. C. Eaton of Yale College is publishing an illustrated fern-book, called "The Ferns of North America." It is issued in bi-monthly parts with the intention to give colored figures of all the species indigenous to the United States. It is a great undertaking, but the author's name is a sufficient guaranty that the work will be well done.

One of the specialties of the Lenox Library is several thousand different editions of the Bible. Among these is a fine copy of Coverdale's Bible, the first complete edition of the Scriptures in English. It was printed at Antwerp by Jacob Van Meteran, in 1535. There is only one known copy of the Coverdale Bible more perfect than this. The John Elliot's Indian Bible is one of the six copies now remaining. There is only one man who can read it.

John Quincy Adams' Diary is now published to the twelfth and last volume. From the glimpses we have had of him here and there, we infer that he was a man of such native rigor and grit that it took a constant and sympathetic reading of the Bible to tone him down to the bitterness of thoroughwort tea, to the austerity of the east wind, and to the asstringency of an unfrosted persimmon. Take him away: I don't want to sleep with him!

It is believed that the enemies of Mr. Beecher are trying to harass him for not completing his contract to write a two-volume "Life of Christ." The first volume was published and 35,000 copies sold, but the second one was never only half written. The plates, unsold copies and contract have passed, by the failure of J. B. Ford & Co., into the hands of Albert H. Wright, who, it is thought, will sue for damages and the \$10,000 paid Mr. Beecher for the work of writing.

Dr. Edward Eggleston, the "Hoosier Schoolmaster," is preaching in Brooklyn to the Church of Christian Endeavor. He has opened a club-room for the young men of his congregation where they can meet and talk, play games of checkers, and shoot at targets. In regard to the propriety of a church furnishing amusements, the Doctor says: "No man dealing with the young men in the perils of a great city should stand on the manner of saving them." Dr. John Hall

says, "I know, that it is no more the business of a church to furnish amusements than to keep a grocery. Very Good. If my young men could only be saved by my opening a grocery, I would open one to-morrow—a dry one, I mean. When I want to labor with an unsteady chap who is going astray, I don't have to visit him in his boarding-house and set down my umbrella and hang up my hat like a spiritual constable. I can go and shoot with him, and then get him in a corner and tell him what I think of his habits, or say whatever the occasion requires."

FOREIGN.

It is believed that Erzeroum will soon be invested in snow and Russians.

Austria has told Serbia to keep her troops away from Bosnia and Serbia.

The Russians find considerable difficulty in supplying themselves with forage.

Crete has put up her manacled arms and wants to know why she should not be free.

Gott in Himmel: Do you tink this fight ish any of my pizness? Let Russia go on mit his war.

Turkey has asked England to ask Russia to have peace, and she has done so. But Russia will no doubt ask to have Turkey ask for herself.

Alsace-Lorraine wants to have its own Constitution as a Federal State and have a representative in the Federal Council of the German Empire.

The insufficiency of the Turkish navy, of which so much was expected at the outset of the war, has been shown by the Russian's capture of a transport close to the Bosphorus.

If me and that fellow ask you to come between us, that is mediation and all right. But if you put in your hand and ask me to stop before I have knocked all the fight out of that Turk, that would be intervention and a grave cause of war.

Bismarck wants to have the Flemish troops put on the spiked helmet of the Prussian. England thinks they had better not. She understands the importance of clothes, and knows that that would be about the same as giving the Kingdom to Kaiser William.

The British are suspicious that they may be eating snails for oysters. It is said on good authority that 90,000 pounds of snails are daily sent to Paris from farms in Portio, Burgundy, Champagne, and Provence on which they are bred, and that they can be flavored to suit the taste when growing.

The controversy as to the "music of the future" has led to a great deal of mud flinging by the opponents of Wagner. Some German, to keep from being bored to death, we suppose, has amused himself by collecting and printing all the opprobrious epithets (and context) which have been applied to the great composer. He has succeeded in making a book of fifty octavo pages.

The new French Ministry is smoothing down the Republican feathers. The press prosecutions have been stopped. The Prefectures will be filled by men more to the mind of the Republicans. The circulation of newspapers has become more free. A captain of the army has, however, been cashiered by the Marshal's decree, for saying that he would not march to Paris to assist in a *coup d'état*.

The great severity of the winter on the Danube has made it impossible for the Russians to keep their Turkish prisoners from unusual suffering. A convoy was overtaken by a snow-storm at Cotrocene, a suburb of Bucharest, and overwhelmed. Forty horses and twenty-nine men were frozen to death. Gen. Zimmermann's bridge at Ibrail has been broken by the ice, and the one at Simniza is in danger from the same element. The one at Nikopolis is gone also.

The Czar has bought 200,000 guns in Berlin, and ordered up 250,000 reinforcements to assist in conducting negotiations for peace. The great bear begins to act as if he wanted to upset Constantinople and "gorm" around in the Golden Horn. England is considering how many guns she can make at Woolwich, and meantime her Cabinet officers are not very well agreed as to what they ought to do for Turkey. The temper of Russia towards England is decidedly gruff and ugly.

Farrar Canon—no Canon Farrar—over there in England has been having ideas on "hell," damnation and "everlasting." He said lately at Westminster Abbey, "I say unhesitatingly, I say with the fullest right to speak, and with the necessary knowledge, I say with the calmest and most unflinching sense of responsibility, standing here in the sight of God and the Savior, and it may be of the angels and spirits of the dead, that not one of these words ought to stand any longer in our English Bible; and that being our present acceptance of their simply mistranslation, they most unquestionably will not stand in the revised version of the Bible, if the revisers have understood their duty." A pretty loud bang for a Farrar Canon. Don't know as we should want to be around if a full milch Canon were going to be fired off.

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